

3  
*man in his hand of the book of the*  
*of the book of the book of the*  
*of the book of the book of the*  
**Certayne Psal-**  
**mes chosen out of the**  
**psalter of David, & draw-**  
**en into English metre by**  
**Thomas Sternhold**  
**grome of the kinges**  
**magessties**  
**Roobes.**

**Excudebat Londini Edor-**  
**uardus VVhitchurche.**

**Cum privilegio ad impri-**  
**mendum solum.**

**EWR**

724

To the moſte noble and vertu-  
ous kyng, our ſoueraigne Lorde  
kyng Edward the. vi. kyng of En-  
glande, Fraunce and Irelande, defender of  
the fayth, and in earth of the church  
of Englande and alſo of Irelande,  
ſupreme head, Thomas Stern-  
hold ſtrome of his maieſties  
grooves, wiſheth increaſe  
of health. honoz. and  
felicitie.



Althoughe mooste noble  
Souveraigne, the grolles-  
nelle of my wytte dooth  
not suffice to leache oute  
the ſecret mysteries hyd-  
den in the booke of Pſalmes, whiche  
by the opinion of many learned men  
comprehendeth the effecte of the whole  
Byble: yet truſting to the goodnes of  
god, whiche hath in his hande the key  
thereof, whiche ſhuttereth and no man  
openeth, openeth and no mā ſhutteth,  
albeit I cannot geue to your Maie-  
ſtie great loanes thereof, or bying into  
the lordes barnes, full handſulles, yet

The Preface.

to thintent I woulde not appeare in  
þ haruest vterly ydel and barrenne,  
beyng warned with the xample of the  
dye figge tree, I am bolde to present  
vnto your Maiestie, a fewe crümes,  
whiche I haue pyked vp from vnder  
the lordes boarde, and am glad with þ  
pooze woman Ruth the Moabite, to  
cum behynde, & gather a fewe eares  
of corne after the reapers, rendering  
thanks to almightie God that hath  
appoynted vs suche a kyng and go-  
uernour that forbiddeth not lay men  
to gather and leaze in the lordes har-  
uest, but rather comaundeth the rea-  
pers to cast out of theyr hādfulles a-  
mong vs. that we may boldly gather  
without rebuke: perceiuing also that  
your maiestie hath so serched þ foun-  
taynes of þ scriptures, that yet being  
yong, you vnderstande them better  
then many elders, the very meane to  
attayne to the perfect gouernment of  
this your realme, to goddes glory, &  
prosper=

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**The Preface.**

prosperitie of the publique wealth, &  
to the comfort of all your maiesties  
subiectes: Seeing furthre that your  
tender and godly zeale doeth more  
delyght in the holy longes of veritie  
than in any fained rynges of vanitie,  
I am encouraged to trauayle furder  
in y<sup>e</sup> sayed booke of psalmes, trustyng  
that as your grace taketh pleasure to  
heare the song sumtimes of me, so ye  
will also delight not onely to se & read  
them your selfe, but also to comaund  
them to be song to you of others, y<sup>e</sup> as  
ye haue the Psalme it selfe in your  
mynde, so ye maye iudge myne ende-  
uoure by your eare. And yf I maye  
perceyue your maiestie willyngly to  
accept my will herein, where my do-  
yng is no thanke worthy, & to fauor  
so this my beginning y<sup>e</sup> my labour be  
acceptable, in performing y<sup>e</sup> residue.  
I shall endeuour my selfe with dili-  
gence, not onely to enterpryse that  
whiche better lerned ought more iust

*The pſeace.*

ly to doe, but alſo to perfourme that  
without faulte, whiche your maieſtie  
wil receiue with iuſt thanke. The  
Lord of earthly kynges, geue  
you grace, dayly increace of  
honour and vertue, and  
fulfill all your godly  
requeſtes  
in hym, without whole gyfte  
we haue or can ob-  
tayne nothyng,  
Amen,

6  
Psalmes of David in Metre.

The fyrst Psalm.

Beatus vir.

How happy be the righteous men  
this psalme declareth playne.  
And howe the wayes of wicked men,  
be damnable and vayne.

**T**he man is blest þ hath not goen  
by wycked rede astraye,  
He sate in chayer of pestilence,  
noz walkt in sinners waye.

But in the lawe of god the lord  
doeth set his whole delight,  
And in that lawe doeth exercise  
hymself bothe daye and nyght.

And as the tree that planted is  
fast by the ryuer syde,  
Euen so shal he bring furth his fruite,  
in his due tyme and tyde.

His leaf shal neuer fall away,  
but floorysh syl and stande,  
Eche thyng shal prosper wonderous  
that he doth take in hande.

(wel  
do

Psalmes of David

So shall not the vngodly do.  
they shall be nothyng so,  
But as the dust which fro the earth;  
the wyndes dzyue to and fro.

Therfore shal not the wicked men  
in iudgement stande byright,  
Ne yet in counsell of the iust,  
but shal be boyde of myght.

For why the way of godly men  
vnto the lord is known,  
And eke the waye of wicked men  
shall quyte be ouerthrowen.

**C**The.ii. Psalmc.

Quare fremuerunt,

How heathen kinges did Christ withstande  
Per he was king of al,  
and of the counsell that he gaue  
to kinges terrestrial.

**W**hy did the gentils fret & fume  
what rage was in thei? bayne?  
why dyd the Jewish people muse,  
on matters that wer bayne?

The

7  
In Metre.

The kynges & rulers of the yearth  
stode vp and did conuent,  
Against the lord & Christ his sonne,  
whiche he among vs sent.

Shal we be bounde to the say they  
let all theyr bondes be broke,  
And of theyr doctrine and theyr law  
let vs reiecte the peke.

But he that in the heauen dwelth,  
theyr doynges wll deuide.  
And make the al as mockingstockes  
througout the worlde so wyde.

Foz in his wyath þ lord wll speake  
to them vpon a day.

And in his fury trouble them,  
and than the lord wll say:

Of him was I appointed kyng  
vpon his holy hyl,

To preache the people his preceptes  
and to declare his wyl.

Foz in this wyle the lord him selfe  
did say to me I wot,

Thou art my deare and only sonne,  
to day I the beget.

A. b.

All

Psalmes of David

I All people I shal geue to the,  
as heyres at thy request.

The endes & coastes of al the yearth  
by the shalbe posselt.

Thou shalt them rule, & gouerne al  
and breake them like a God,  
As þowouldest breake an erthen pot  
euen with an yron rod.

Now ye O kynges and rulers all  
be wyle therfore and lernde,  
By whom the matters of the worlde  
be iudged and discernde.

Se that ye serue the lord aboue,  
in tremblyng and in fere,

Se that with reuerence ye reioyce  
to him in like manere.

See that ye kysse and eke embrace  
his blessed sonne I say,

Lest in his wrath ye perishe al,  
and wander from his way.

For whan his wrath ful sodenly  
shal kiendle in his brest,

Than al that put theyr trust in him,  
shal certainly be blest,

The

in Meter.

The.iii. Psalm.

Domine quid multiplicati sunt.

The passion here is figured,  
and how Christ rose againe.  
So is the churche and faythful men,  
they trouble and they payne.

**O** Lozde how many do increase,  
and trouble me ful soze,  
How many say vnto my soule,  
God wyl him saue nomoze.

But thou O lozde art my defence  
whan I am harde bestead,  
My worship and myne honoz bothe  
and thou holdest vp my head.

And with my voyce vpon the lozde  
I do both cal and crye,  
And he out of his holy hyl,  
doth heate me by and by.

I layde me downe, and quietly  
I slept, and rose againe,  
For why, I knowe assuredly,  
the lozde wyl me sustayne.

To

*Psalmes of David*

Ten thousand men haue cōpast me  
yet am I not ascrayde,  
For thou art styl my lord my God,  
my sauitour and myne ayde.

Thou smitest all thine enemies,  
euen on the harde cheke bone.  
And thou hast broken all the teeth  
of eche vngodly one.

Saluacion onely doeth belong  
to the O Lorde aboue,  
Bestowe therfoze vpon thy folke,  
thy blessing and thy loue.

*The. llii. Psalme.*

*Cum inuocarem.*

God heard the praiser of the church,  
minnes vanities are spent.  
With sacrifice of righteousness,  
the lord is best content.

O God that art my right wīnes,  
lorde heare me when I cal,  
Thou hast set me at libertie,  
whan I was bonde and thral.  
O mortal men how long wyl ye;  
the

in Metre.

the gloꝝ of God dispise.  
Why wander ye in vanitie,  
and folowe after lyes.

Knowyng that good & godly men  
the loꝝde doeth take and chuse,  
And when to him I make my plaint  
he doth me not refuse.

Synne not, but stand in awe ther-  
examine well thine heart (foze  
And in thy chambꝛe quietly,  
thou shalt thy selfe conuert.

Offre to God the sacrifice,  
of righteousnes I say,  
And loke that in the liuyng loꝝde,  
thou put thy trust alway.

The greater soꝛte craue woꝛldely  
and riches do embrace, (goodes  
But loꝝd graunt vs thi couētaunce  
thy fauour and thy grace.  
Wherwith thou shalt make all our  
more soꝝful & more glad, (heartes  
Than they that of thy corne & wyne  
ful great increase haue had.

In

Psalmes of David.

In peace therfore lye doune wyl I  
takyng my rest and slepe.  
For thou art he that onely doest,  
al men in safetie kepe.

The. v. Psalm.

Verba mea auribus percipe domine!

The churche doth pray and prophesie  
that God doth not regarde,  
I yars add bleudy Sismatikes,  
but good men haue rewarde.

**P**onder my wordes o lord aboue  
my study lord consider,  
And hear my voice my king my god  
to the I make my prayer.

Lord thou shalt heare me call betyme;  
for I wyl haue respecte.  
My prayer earely in the morne,  
to the for to directe.

And onely the I wyl behold  
thou art the God alone,  
That is not pleasoe with wickednes  
and euil in the is none.

And

in Meter.

And in thy sight there shal not stād  
these furious fooles o loꝝde,  
Vaine woꝝkers of iniquitie  
of the shalbe abhoꝝde.

The lyars, and the flatterers,  
thou shalt destroy them than:  
And thou wilt hate þ bloudthirstie,  
and the deceiteful man.

But I wyl come into thy house,  
trustyng vpon thy grace,  
And reuerently wyl woꝝship the,  
towards thyne holy place.

Loꝝd lead me in thy righteousnes,  
foꝝ to confound my foes,  
And eke the waye that I shal walke  
befoꝝe my face disclose.

Foꝝ in theyꝝ mouthes there is no  
their heart is foule & vaine, (truth  
Their thꝛote an open sepulchꝛe,  
theyꝝ tounge do glose and layne

Condemne the & their counseils al,  
let their deuise decay,

Subuerste them in their heapes of  
foꝝ they did the betray.

(Spone  
But

Psalmes of David.

But those y put their trust in thee  
let them be glad alwayes,  
And rendre thankses for thy defence,  
and geue thy name the praise,  
For thou with fauor folowest,  
the iust and righteous still,  
And with thy grace as with a childe,  
defendest him from ill.

The .xx. Psalme.

Exaudiat te deus.

As God preserved Christ his sonne,  
in trouble and in thral,  
So shall we call vpon the lord,  
he wyl preserve vs all.

**I**n trouble and aduersitie  
the lord wyl heare the cry,  
The maiestie of Jacobs God,  
wyl the defende from ill.

And send the from his holy place,  
his helpe at euery need,  
And so in Sion stablish the,  
and make the strong in deed.

Remembering

in Metre.

Remembryng well the sacrifice,  
that thou to hym hast done:  
And doeth receyue ryght thankfully  
thine offrynges euerychone.

Accoꝝdyng to thy hartes desyre,  
the Lorde wyl geue to the,  
And all thy counsell and deuise  
full well perfourme will be.

In thy saluacion we reioyce  
and magnifye the lorde.

That thy petitions and request  
preserued with his worde.

The lorde will his annointed saue  
I knowe well by his grace,  
And send him helth, fro his right had  
out of his holy place.

In charettes sum put confidence,  
and sum in horses trust,  
But we remembre god our lorde  
that kepeth promise tust.

They fal downe flat, but we do clype  
and stand by stedfastly,  
Now saue and help vs lorde & kyng,  
on the when we shall crye.

B.4

The

Psalmes of David  
The. xxv. psalme.

Ad te domine leuau.

For ayde agaynst her enemies,  
the faythfull church doeth pray,  
For pacience in aduersitie,  
and for the perfect waye.

I Lyfte myne harte to the,  
my god and gyde moste iust,  
Howe suffice me to take no shame,  
for in the do I trust,

Let not my foes reioyce,  
and make a scoone of me,  
And let them not be ouerth;owen,  
that put they; trust in the.

Confounded are all suche,  
whose doynges are but vayne,  
O lord therefore thy pathes & wayes  
declare vnto me playne

Direct me in thy strength,  
and teache me I the praye,  
Thou arte my god and sauour,  
that helpest me euery daye.

Thy mercies manyfolde,  
I praye the lord remembre,

In Metre.

And eke thy pietie plentiful,  
that doth indure for euer.

Remembze not the faultes,  
and trauell of my yowth,  
Remembze not howe ignorant  
I haue ben of thy truthe,  
Nor after my desertes.

Let me thy mercy fynde,  
But of thyne owne benignitie,  
lorde haue me in thy mynde.

His mercy is ful swete,  
his truthe the persite way,  
Therfore the lord wyl geue a lawe  
to them that go astraye.

For al the wayes of god,  
are truthe and mercy bothe,  
To them that seke his testament,  
the witness of his trothe.

Nowe for thy holy name  
o lord I the intreate,  
To graunte me pardon for my sinne,  
for it is wonderous great.

Whoso doeth feare the lord,

B. 11

the

Psalmes of David

the lord doth hym direct,  
To lead his life in such a way,  
as he doeth best accept.

His soule shall evermore  
in goodnes dwell and stande.  
His seed and his posteritie  
inherit shall the lande.

To those that feare the Lords  
he is a firmament,  
And vnto them he doth declare  
his wpll and testament.

Myne eares and eke my harte,  
to hym I wpll aduance,  
That pluck my feete out of the snare  
of wylfull ignoraunce.

With merce me behold,  
to the I make my mone.  
For I am poore and solitarie,  
comfortlesse alone.

The troubles of myne hart,  
are multiplied in deed.  
Bring me out of this misery  
necessitie and nede.

Beholde my pouertie,

myne

In Metre.

myne anguysh and my payne,  
Remitte my sinne and mine offence  
and make me cleane agayne.

O Lorde beholde my foes,  
howe they do styll encrease.  
Pursuyng me with deadly hate,  
that sayne woulde lyue in peace.

Preserue and kepe my soule,  
and eke delyuer me,  
And let me not be ouerthrowen,  
because I trust in the.

The iust and innocent  
by me do stycke and stande.  
Because I looke for to receyue  
my succout at thy hande,

Delyuer Lorde thy folke  
that be of thy belyef,  
Delyuer lorde thyne Israel.  
from al his payne and gref.

The. cxviii. psalm.

Ad te domine clamabo.



Psalmes of David

This psalme setteth out the phariseis  
with flattering hartes vncleane,  
And sheweth how god is al our strength,  
by Christ our onely meane.

O Lord I call to the for helpe,  
and yf thou me forsake,  
I shall be lykened vnto them,  
that fall into the lake.

The voyce of thy suppliaunt heare  
that vnto the doeth crye,  
whan I lyfte vp my harte & handes  
vnto thy heauens hye.

Repute not me among the sorte  
of wicked and peruert,  
That speake right fayer vnto theyre  
& think ful euill in herte. (frendes.

Accordyng to their handy worke,  
as they deserue in dede,  
And after theyr inuencions,  
let them receyue theyr mede.

They not regard þe workes of god,  
his lawe ne yet his loze.

Therefore wil he thei workes & them  
destroy for euermore.

To

in Metre.

To render thanks vnto the lord,  
how great a cause haue I:  
My voice my prayer, & my complaint  
that hearde so willingly.

He is my shyld and fortitude,  
my buckler in distresse,  
My hope, my helpe, my hartes relief,  
my song shall hym confesse.

He is our strength and our defence  
our enemies to resist.  
The helth and the saluacion,  
of his elect by Christ.

Thy people and thyne heritage,  
thy blessed worde preserve,  
Extoll thy flock with faythful foode,  
that they may neuer swerue.

**C**The. xxix. psalme.

Afferte domino:

As Dauid did the temple decke  
with pearthly sacrifice,  
So Christs church with spiritual gyftes  
we must adorne lyke wise.

**C**ene

Psalmes of David

**G**eeue to the Lorde ye potentates  
and princes of the worlde.

Ye Kammes that gyde the Christen  
geue laude vnto the lorde. (flocke,

Geue glozpe to his holy name,  
and honoz hym alone,  
wurship him in his maiestie,  
withyn his holy throne.

His voyce doth rule the waters al  
euen as himselfe doeth please,  
He doeth prepare y<sup>e</sup> thunderclappes,  
and gouerneth al the seas.

Of vertue is the voyce of god,  
and wunderous excellent,  
Of great purpose and effect,  
and muche magnificent.

His voyce doth bzeake in Libanus  
the Cedze trees ful long,  
which for theyr highnes ar compar'd  
to mightie men and strong.

Whō god wil stryke with fearful-  
and make them al as mylde, (hes,  
As calues that cum to sacrifice,  
oz vnicoznes ful mylde.

His

in Metre.

His voice deuiderh flames of fire,  
and shaketh the wilbernes.  
He maketh þ desert quake for feare,  
that called is Cades.

His voice doth make þ wilde harts  
and maketh þ couert plaine, (tame  
And in his temple euerp man,  
his glozp doth proclaim.

He stayed the rage of Roes fludde,  
and stopped the red see.

And kepeth his seate as lord & kyng  
in his eternitee.

The lord doth geue his peple power  
in vertue to encrease.

The lord doth blesse his people che,  
with euerlasting peace.

The. xxxii. Psalm.

Beati quorum.

God promyseth saluacion,  
to the repentaunt heart,  
Of his mere mercy and his grace,  
not for the mans desert,

The

*Psalmes of David*

**T**he mā is bleit whose wickednes  
the loꝝde hath clene remitted,  
And he whose sinne & wꝛchednes  
is hid also and couered.

And bleit is he to whom the loꝝde  
imputeth not his synne,  
Whiche in his heart hath hid no gyle  
noꝝ fraude is found therein.

Foꝝ whiles þ I kept close my sinne,  
in silence and constꝛaynt,  
My bones did wear & waste away  
with daily mone and plaint.

Foꝝ night and day thy hande on me  
so greuous was and sinerte,  
That all my bloud & humoꝝ moꝝt  
to dyꝛnesse did conuerte.

But whan I had cōfessd my fautes  
and shꝛoue me in thy sight,  
My selfe accusyng of my synne,  
thou diddest foꝝgeue me quite.

Let eueꝛy good man pray therfoꝝe,  
and thanke the loꝝde in tyme,  
And the ꝑ fluddes of euil thoughtes  
shal haue no power of him.

whan

in Meter,

Whan trouble and aduersitie,  
do compasse me about,  
Thou arte my refuge and my ioye,  
and thou doest ridde me out.

I shal instructe thee sayth the lord  
how thou shalt walke and serue,  
And bend myne eyes vpo thy waies  
and so shal the preserue.

Be not therfore so ignoraunt,  
as is the Assle and Mule,  
whose mouth without a rayne oz bit  
ye can not gyde oz rule.

Full many be the miseries  
that wicked men sustaine,  
Yet vnto them that trust in God,  
his goodnes doth remayne.

Be mery therfore in the Lord,  
ye iust list bp your voice,  
And ye of pure and per fite heart  
be glad and eke reioyce.

The. xxxiii. Psalm.

Benedicam dominum.

The prophete Dauid praiseth God,  
warnyng vs to forbear  
from euil, and exhorteth vs  
to liue in godly feare.

I will

*Psalmes of David*

**I** wyl geue laude and honoz both,  
vnto the loꝝde alwayes,  
And eke my mouth for euermore,  
shal speake vnto his praise.

**I** do delight to laude the loꝝde,  
in soule and eke in voice.  
That simple men that suffre payne,  
may heare and so reioyce.

Therfoze se that ye magnifie,  
with me the liuyng loꝝde,  
And let vs now exalt his name  
together with one accoꝝde.

**I** for I my selfe besought the loꝝde,  
he answered me againe,  
And me deliuered incontinent,  
from all my feare and payne.

Who so they be that him beholde,  
and shewe him theyꝝ vnrest,  
He dasheth not their countenaunce,  
but graunteth their request.

Whoso in their afflictions,  
vnto the loꝝde do call,  
He heareth theyꝝ sute without delay  
and riddeth them out of thꝝal.

**The**

in Metre.

The angel of the lord doth pische  
his tentes in euery place.

To saue all suche as feare the Lord,  
that nothyng them deface.

Se and consider well therfore,  
that God is good and iust,  
And they be blest that put in him,  
they onely sayth and trust.

Feare ye the lord his holpons,  
aboue all yearthly thyng,  
for they that feare the liuyng lord,  
are sure to lacke nothyng.

The mightie & the riche shall want  
pea thirst and hungre muche,  
But as for them that feare the lord,  
no lacke shalbe to suche.

Cum nere therfore my childe dene  
and to my worde geue eare,

I shal you teache the perfite way,  
how you the lord should feare.

Whoso would leade a blissed life,  
must earnestly deuise.

His tong and lippes from al deceite  
to kepe in any wyse.

And

**Psalmes of Dauid.**

**And turne his face from doyng ill,  
and do the godly deed,  
Enquire for peace and quietnes,  
and folowe her with speed.**

**For why the eyes of God aboue  
vpon the iust are bent,  
His eares likewise are geuen muche  
to heare the innocent.**

**The lord doth frowne & bend his  
vpon the wicked traine, (browes  
And cutteth away the memoꝝ,  
that should of them remaine.**

**But whan the iust do call and crye  
the lord doth heare them so,  
That out of payne and misery,  
sooꝝthwith he letteth them go.**

**The lord is kynde and mercifull,  
to such as be contrite:**

**He saueſh also the sorowful,  
the meke and pooze in spirite.**

**Ful many be the miseries,  
that righteous men do lustre,  
But out of all aduersities,  
the lord doth them deliuer.**

**The**

In Meter.

The Lord doth so preserve & kepe  
the bones of his alway,  
That not so muche as one of theim  
doth perishe or decay.

The wicked dye ful wretchedly,  
they seke none other boote,  
And those y<sup>e</sup> hate the rightwise men;  
are pluckt vp by the roote.

But they that serue the liuyng lord  
the lord doth saue them sound,  
And who that put their trust in him,  
nothyng shal them confound.

Beatus qui intelligit. psal. xlii.

The lord wyl helpe that man againe,  
that helpeth poore and weake.  
The passion here is figured,  
and resurreccion eke.

**T**he man is blest that careful is  
the neddy to consider,  
For in the season perillous,  
the lord wyl him deliuer.

The lord wil make him safe & sound  
and happy in the land.

And

**Psalmes of Dauid.**

**And he wyl not deliuer him,  
into his enemies hand.**

**And in his bed whan he lieth sicke,  
the lord wyl him restore,  
And thou o lord wilt turne to helth,  
his sickenes and his soze.**

**And in my sickenes thus say I,  
haue mercy lord on me,  
And heale my soule which is ful wo  
that I offended the.**

**Mine enemies gaue me euil report  
and thus of me they say,  
Whan shal he dye that al his name,  
inay vanishe quite away?**

**And where as they go in and out,  
for to beholde and see,**

**They muse muche mischief in their  
what so their saynges be. (heartes**

**Mine cneimes rine against me stil  
together on a throng,**

**To take a councel, and conspire  
how they may do me wrong.**

**A greynng on a wicked worde,  
and do determine plaine,**

in Metre.

Be he destroyed with death say they,  
he shal not ryle agayne.

The man eke that I trusted most,  
with me dyd hys Deceyte,  
whiche ate with me the bread of life  
the same for me layed wayte.

Haue mercy lord on me therfore,  
and let me be preserue.

That I may rendre vnto theym  
the thinges they haue deserue.

By this I know assuredly  
to be beloued of the,  
whan I myne enemies haue no cause,  
to triumph ouer me.

Because that I am innocent,  
lord strength me I the praye.  
And in thy presence poynt my place  
where I shal dwel for aye.

The lord the god of Israel,  
be prayesd now therfore,  
whiche hath ben euerlastyngly,  
and shalbe iuermore.

Audite hec gentes. Psalme, xlix.

Psalmes of Dauid

**T**hough riche men do oppresse the poore,  
discourage not therfore,  
For vainly trusting in theyr goods,  
they perishe euermore.

**A**ll people harken & geue eare,  
to that that I shall tell,  
Both high & low, both riche & poore,  
that in the wo:ld be do dwel.

For why my mouth shal make dis-  
of many thinges right wise, (course  
In vnderstandyng shall my harte,  
his study exercise.

I wyl enclpne myne ear to know,  
the parables so darke,  
And open al my doubtful speache,  
in metre on my harpe.

O he wicked dayes and euyl tyme,  
why should I fear and doubt,  
whan the oppressours mischeuous  
do compasse me about?

For sum there be that ryches haue  
in whome theyr trust is mooste.  
And of theyr treasures infinite,  
themselves do bragge and bolle.

19  
in Metre.

No man can yet by any meane,  
his brothers death redemie.  
O; make agreement accepta-  
ble, vnto god for hym:

O; pay the ranlum for his soule,  
that he may lyue foruer,  
And tast of no corruption,  
this lyeth in no mans power.

We see that wise men dye as soone,  
as folysh men and sonde,  
And both do leaue to other men,  
they; goodes and eke they; lande.

Although they build them houses  
and do determine sure, (sayer,  
To make they; name right greate in  
for euer to endure. (earth,

We see agayn it is not geuen,  
with riches to haue reast,  
But in that poynnt a riche man is  
compared to a beast.

This is the folysh way they walk  
with pomp to get they; fame,  
And al they; frendes that follow them  
do muche commend the same.

C. 14.

whome

Psalmes of David

Whome death wyl soone deuoute,  
lyke shepe, whan they are brought to  
Then shal þe iust in light reioice (yet  
whan they in darknes dwell.

Yet for all this I trust that god  
wyl saue my soule from payne,  
And from all suche infernal power,  
and comfort me agayne.

If any man waxe wondrous riche  
feare not I say therfore,  
Although the gloze of his house,  
increaseth moze and moze.

For whe he dieth, of al these things  
nothyng shal he receyue:  
His gloze wyl not folowe hym,  
his pompe wyl take her leaue.

Yet in this lyfe he taketh hymselfe  
the happiest vnder the sunne,  
And doth commend all other men  
that do as he hath dunne.

But when he shal go to his kynde  
where his forefathers be,  
He shal his telowes fynde ful darke,  
that lyght shal neuer see.

In Metre,

A folyshe man whome riches hath  
to honoꝝ thus pꝛefarde,  
That doth not know and vnderſtād  
is to a beaſt comparde.

Quam bonus Israel, psalm. lxxviii.

He woundreth howe the foes of God,  
do pꝛoſpꝛ and encreace.  
And howe the good and godly men.  
do ſeldome liue in peace.

**H**ow good is god to ſuche as be  
of pure and perfect harte,  
Yet ſlyppe my ſeete away from hym.  
my ſteppes decline apart.

And why, becauſe I ſondly fall,  
in enuie and diſdayne.  
That wycked men al thinges cūtop,  
without diſcale oꝝ parne.

And beaſt no yoke vpon their neck  
noꝝ burden on theyꝝ backe.  
And as foꝝ ſtoꝛe of worldly goodes,  
they haue no want oꝝ lacke.

And free from al aduerſitie  
when other men be ſhent,  
And with the reſt they take no parte  
of plage oꝝ puniſhment.                      wher-

Psalmes of David

whereby they be full gloriously  
in pride so high extolde:  
And in they; wrong and violence,  
be w;apt so manyfolde.

That by abūdaūce of their goods  
they please they; appetite,  
And do all thynges acco;dynglye  
vnto they; hartes delite.

All thynges are vile in their respect  
sauing themselves alone,  
They bragge they; mischiese openly,  
to make their power be known.

The heauens and the liuing lo;de  
they care not to blaspheme.

And looke what thyng they talke o;f  
the wo;loe doeth well esteime. (saye

The flocke therfo;e of flatterers  
do turne v; by they; trapne:

For there they be ful sure to suck  
sum profit and sum gayne.

Tush tush say they vnto theselues  
is there a God aboue,

That knoweth & suff;ereth all this yll,  
and wyl not vs reproue :

in Metre.

Lo ye may se how wisced men,  
In ryches styll encrease,  
Rewarded wel w<sup>th</sup> worldly goodes  
and lyue in rest and peace.

I han why do I from wickednes  
my fantasie refrayn,  
And washe my handes w<sup>th</sup> innocentes  
and clense my hart in bayne:

And suffre scourges every daye,  
as subiecte to al blame,  
And every mornynge from my youthe  
sustayne rebuke and shame.

And I had almost sayd as they,  
in styking myne estate.  
But that I should thy children iudge  
as folke vnfortunate.

Thā I bethought me how I might  
this matter vnderstand;  
But yet the labour was to great  
for me to take in hande.

Untyll the tyme I went into  
thy holy place, and then  
I vnderstoode right perfectly,  
the ende of all these men.

C.iii.

And

Psalmes of David

And namely how thou settest them  
Upon a slippery place :

And at thy pleasure and thy wyl,  
thou doest them all deface.

Than lord how soone do they con  
and fearfully decay. (Iume

Muche lyke a dreame whan one awa  
: they? ymage passeth away. (keth

Thus greued was my hart ful soze  
my minde was muche oppreast,  
So sonde was I and ignoraunt,  
and in thy sight a beast.

Yet neuertheles by my right hand  
thou holdest me alwayes fast.

And with thy councel doest me gyde,  
to gloze at the last.

What place is there pzepered than  
foz me in heauen aboue :

There is nothyng in earth lyke thee  
that I desper oz loue.

My flesh and eke my hart do fayle  
but god doth fayle me neuer,  
Foz of my harte God is the strength,  
my porcion eke foz euer.

And

**in Metre.**

And to all suche as the foxlake,  
shal perſeue euery chone,  
And thoſe that truſt in any thyng,  
ſayng in the alone.

The. lxxviii. Psalme.

## Appendice.

**The covenant and the wondrous works  
of God in Israel.**

And how he proued them with plagues,  
and yet how oft they fel.

**A**ttend my people to my lawe,  
and to my wordes incline.

My mouth shall speake straunge  
and sentences diuine. (parables)

whiche we oure ielues haue heard  
euen of our fathers old, (and sene  
And whiche for our instruction,  
our fathers haue vs told.

**Because we shuld not kepe it close  
from them that should come after:**

## But

Psalmes of David

But shew the power & glozy of god;  
and all his workes of wonder.

With Jacob he the couenaunt made  
how Israel should liue,  
And made their fathers þ same lawe  
vnto their child;en geue.

That they and their posteritie,  
that were not sprung vp tho,  
Should haue the knowlage of that  
and teache their seede also. (lawe,

That they might haue the better  
in God that is aboue, (hope  
And not forget to kepe his lawes  
and his p;ceptes in loue.

Not beyng as they; fathers were,  
a kynd of suche a spirite,

That would not frame their wicked  
to know their god aright. (heartes

How went the people of Ephraim  
they; neighbours for to ipople;  
Shotyng their dartes þ day of war  
and yet they toke the foyle.

For why they did not kepe th God;  
the couenaunt that was made,

Ro;

in Meter.

Noz yet would walke oꝝ leade theyꝝ  
 accordyng to his trade. (liues

But put into Obluion,  
 his counsel and his wpll,  
 And al his woꝝkes most magnifiquē  
 whiche he declared styl.

What wonders to our foꝝefathers  
 did he him selfe disclose,  
 In Egypt land with in the felde,  
 That called is Chancoꝝ.

He did deuide and cutte the sea,  
 that they might passe at ones,  
 And made the water stande as styl,  
 as doth a heape of stones.

He led them secrete in a cloud,  
 by day whan it was bryght,  
 And at the night whan darke it was  
 with fire he gaue them light.

He brake the rockes in wylpernesse  
 and gaue the people dꝝynke:  
 As plentiful as whan the depes  
 do flowe bp to the bꝝynke.

He dꝝewe out riuers out of rockes,  
 that were both dꝝye and harde,

Of

*Psalmes of David*

Of suche aboundaunce y no fluddes  
to them might be comparde.

Yet for all this against the lord,  
they sinne did styl encrease:  
And stirred him that is moſte high  
to wrath, in wildernes.

Acceptyng him within their hertes  
like people of miſtruſt,  
Requyryng ſuche a kynde of meate,  
as ſerued to their luſt.

Sayyng with murmuracion,  
in their vnfaithfulnes,  
Can not this God prepare for vs,  
a feaſt in wildernes?

Behold he ſtrake the ſtony rocke  
and fluddes ſoozthwith did flowe,  
Doubt not that he can geue his folke  
both bread and fleſhe alſo.

Whan God heard this he waxed  
with Iacob and his ſeede, (wozth  
So did his indignacion,  
on Iſrael procede.

Because they did not faithfull  
beleue and hope that he,

Could

In Metre.

Could alwayes helpe & succour the  
in their necessitie.

Wherfoze he did comaūde þ cloudes  
foorthwith they brake in sunder,  
And rained doune mān for the to eat  
a foode of mykel wonder.

Whan perthly men w angels foode  
were fed at their request,  
He had the east wynde blow away,  
and brought in the south west.

And rained doune flesh as thich as  
and soule as thicke as sand, (duste  
whiche he did cast a mydde the place  
where al their tentes did stand.

Than did they eat excedyngly,  
and all men had their fillles,  
Nothyng did want to their desire,  
he gauē them all their wylles.

But as the meat was in their mou-  
his wrath vpo them fell, (thes  
And slewe the floure of al the youth,  
and choyse of Israel.

Per fel they to they? wounted synne  
and still they did him greue,

For

Sp. 1670  
John H. of  
B. 1670

Psalmes of David.

For al the wōders that he wrought,  
they had no fast belief.

They? daies therfoze be shor̄tened  
and made they? honour vaine.

They? yeres did wast & passe away,  
with terroz and with paine.

But euer when he plagued them,  
they sought him by and by,  
Remembryng then he was they?  
they? helpe a god most hye: (strength

Though in their mouthes they did  
and flatter with the lord, (but close  
And with thes tonges and in they?  
dissembled euery worde, (heartes

For why they? heartes wet nothing  
to him noz to his trade, (bent  
Noz yet to kepe oꝝ to perfoꝝme,  
the couenaunt that was made.

Yet he was styl so merciful,  
whan they deserude to dye,  
That he forgaue the they? misdoedes  
and would not them destroy.

¶ Pꝛa many a tyme he turned his  
and did him selfe auise. (wrath  
And

In Metre,

And would not suffice all his whole  
displeasure to arise.

Consideryng þ they were but fleshy  
and euen as a wynde,  
That passeth away and can not wel  
returue by his owne kynde.

How often tymes in wyl dernes,  
did they they? lozde prouoke?  
How did they moue and spyre they?  
to plage them with his stroke? (lozde  
yea when they were couerted well,  
of purpose they would moue  
The holy one of Israel,  
his power for to proue.

Not thinkyng of his hand & power  
nor of the day when he,  
Deliuerted them out of bondage  
of the enemy.

Not how he wrought his miracles  
as they them selues behelde,  
In Egypt, and the wōders that  
he did in soan felde.

Not how he turned by his power,  
they? waters into blond,      That

*Psalmes of David.*

That no manne might receiue his  
at riuer ne at floud. (Dyke)

For how he sent them flies & lice  
whiche did vpon them craul,  
And filled þ country ful of frogges  
to trouble them withal.

For how he did comit their fruttcs  
vnto the Caterpyller,  
And all the labour of their handes  
he gaue to the gresshopper.

With hailstones he destroyed they;  
so that they wer all lost. (bynes)  
And also their mulberietrees,  
he did consume with frost.

And yet w hailstones once, againe  
the lord their cattal smote,  
And all their flockes & herbes like-  
with thūder boltes ful hote: (wyse,

He cast vpon them in his ire,  
and in his fury strong,  
Displeasure, wrath, and Angels yll  
to trouble them among.

Then to his wrath he made away,  
and spared not the least,

But

*In Metre.*

But gaue vnto the pestilence,  
the man and eke the beast.

He strake also the fyrst borne all,  
that bp in Egypt came:

And all that they had laboured for,  
within the tentes of Ham.

But as for all his owne dere folke  
he dyd preserve and kepe,  
And caried them thzough wildyenes  
euen lyke a flocke of shepe.

without all feare both safe & sound  
he bzought them out of thzal,  
wheras theyz foes with rage of sea,  
wer ouerwhelmed all.

And bzought them out vnto þ boz-  
ders, of his holy lande,  
Euen to þ mount whiche he had pur-  
chased with his right hande.

And there cast out þ heathen folk,  
and did theyz lande deuide,  
And in theyz tentes he set the tribes  
of Israel to abyde.

Yet for al this theyz god most high  
they styred and tempted syl,

*D. 4.*

*And*

Psalmes of David

And woulde not kepe his testamente  
no; yet obey his will.

But as they; fathers turned back,  
euen so they went astray.

Muche lyke a bowe that woulde not  
but brake and starte away. (bend

And greued him with their hil and  
their lightes & with their fier, (ters  
And with their Idols vehementlye  
prouoked hym to yre.

Therwith his wraath began agayn  
to kyndle in his brest,

The naughtines of Israel,  
he dyd so muche detest.

Than he forsoke the tabernacle  
of Silo, where he was  
Right conuersaunt with earthly men  
euen as his dwelling place.

Than suffered he they; might and  
in bondage so; to stand. (power  
And gaue the bewtie of his folke  
into they; enemies hande.

And dyd comit them to the sword,  
wroth with his heritage,

The

In Metre.

The younge men wer deuoured with  
maydes had no marriage. (syer;

And w the swoorde the prestes also  
dyd perishe euerychone.

And not a widdow left aloue,  
they faute for to be none.

And than the lord began to wake  
lyke one that slept a tyme,  
Or lyke a souldier that had ben  
restreshed wel with wyne.

With emerauldes in the hynde  
he strake his enemies all: (partes  
And put them than vnto a shame,  
that was perpetual.

Than he the tent and tabernacle,  
of Joseph dyd refuse.

As for the trybe of Ephraim,  
he woulde in no wise chuse.

But chose the tribe of Iuda;  
whereas he thought to dwell:

Euene the mount of Syon,  
whiche he dyd loue so well.

Robete as he did his temple byde,  
both sumptuously and sure;

D. It.

L. It.

Psalmes of David

Lyke to the grounde whiche he hath  
for euer to endure. (made

Then chose he David him to serue  
his people for to kepe,  
whiche he toke vp & brought awaye,  
euen from the foldes of Shepe,

As he did folow the ewes throug  
the lorde dyd hym auaunce,  
To feede his people of Israel  
and his inheritaunce.

Then David with a faythful hart  
his flocke and charge dyd feed :  
And prudently with all his power  
dyd gouerne them in deed.

Benedic anima mea. psalm. ciii

To God for all his benefites,  
we render thankes eche one,  
Who knoweth the frailtie of vs al,  
and helpeth vs alone.

My soule geue laude vnto y lord  
my spirite shall do the same,  
And all the secretes of my hearte  
praise ye his holy name.

Geue

28  
in Metre.

Beue thanks to god for al his gif-  
tewe not thy selfe vnkynde, (tes,  
And suffice not his benefites,  
to flyp out of thy mynde.

That gaue the pardon for thy faute  
and the restored agayne,  
for al thy weak and frayle disease  
and healed the of thy payne.

That dyd redeme thy lyfe from deth  
from whiche thou couldest flee,  
Hys mercy and compassion both,  
he dyd extend to the.

That filled with goodnes thy de-  
and dyd prolong thy yowth, (lyze,  
Lyke as the Eagle casteth her bil,  
wherby her age renueth.

The lord with iustice doth reuenge  
all suche as be opprest,  
The patience of the perfect man,  
is turned to the best.

His wayes & his commaundmentes  
to Moyses he dyd shewe,  
His counsels eke with his consentes  
the Israelites do knowe.

The lord

Psalmes of David

The lord is kynde and mercyfull,  
When sinners do hym greue,  
The slowest to conceyue a wrath,  
and reddest to forgeue.

He chydeth vs not continually,  
though we be full of stryfe,  
Nor kepeth oure faultes in memorie,  
for all our sinful lyfe.

Nor yet accordyng to oure synnes  
the lord doth vs regarde,  
Nor after our iniquities,  
he doth not vs rewarde.

But as þ space is wondrous great  
twixt erth and heuen aboue,  
So is his goodnes much more large  
to them that do hym loue.

He doth remoue our synnes fro vs  
and our offences all,  
As farre as is the sunne rplyng  
full distant from his fall.

And loke what pitie parentes bere,  
vnto theyr chyldren beare,  
I yke pitie beareth the lord to suche  
as wurshyp hym with feare.

The

29  
in Metre.

The lord ꝑ made vs knoweth oure  
our mould & fashon iust. (Shape  
Howe weak and frayle our nature is  
and how we be but dust.

And howe the tyme of mortal men  
is lyke the wydderyng hay,  
Oꝛ lyke the flour ryght fayer in felde  
that fadeth ful soone awaye.

whose glosse and beaurtye stormye  
doe vtterly disgrace, (wyndes  
And make that after theyꝝ assaultes,  
suche blossomes haue no place.

But yet the goodnes of the lord,  
with his shal euer stande,  
Theyꝝ chyldrens children do receyue  
his righteousnes at hande.

That they may kepe their promi-  
with al theyꝝ whole desyre, (les  
And not forget to do the thyng,  
that he dyd them requyre.

The heauens hys are made the seat  
and footstole of the lord,  
And by his power imperial

He

Psalmes of David

he governeth all the world.

Ye angels and ye veruous men,  
laude ye the lord I saye,  
That ye maye both fulfyl his bestes,  
and to his wordes obey.

His hoste and eke his ministers  
ceasse not but laude hym still,  
And ye also that execute  
his pleasure and his will.

Let all his workes in euery place  
geue laude vnto the Lord,  
My hartte my mynde & eke my soule,  
shall ther vnto accord.

Ad

in Metre.

Ad dominum cum tribulaxer. psal. cxx.

The good men crye, and muche lament,  
that they so long do dwell,  
In company of carnal men,  
the sonnes of Ismael.

**I**n trouble and in thral,  
Unto the lord I cal,  
And he doth me comforte:

Deliver me I say,  
from lyars lippes alway,  
And tongue of false reporte.

How hurtful is the thyng,  
Or els how doth it styng,  
The tongue of suche a lyar:

It hurteth no lesse I wene,  
Than arrowes sharpe and kene  
Of whote consuming fier.

Alas to long I dwel,  
with the sonne of Ismael,  
That Chedat is to name.

By whom the folke elect  
And all of Isaacks sect,  
Are put to open shame.

With them that peace did hate,  
I came a peace to make,

And

Psalmes of David

And set a quiet life,

But whan my worde was tolde,  
Causelesse I was controlde,  
By them that would haue strife.

At teleuau. psal. cxvii.

The poore in spirite mayte for the lord;  
all they some grace attaine,  
The proude and welthy Pharises,  
the simple folke disdaine.

**O** Lord that heauē doest possesse,  
I lift myne eyes to the,  
Euen as the seruaunt listeth his,  
his maisters handes to se.

As hādmaides watch their mastres  
handes, some grace for to atcheue,  
So we beholde the lord our God, I  
till he do vs forgeue.

Lord graunt vs thy compassion,  
and mercy in thy sight,  
for we be filled and overcome,  
with hatred and despise.

Our mindes be stuffed with great  
the riche & worldely wyle. (rebuke,  
Do make of vs they; mocking stock  
the proude do vs dispise.

The

in Meter.

The. Cxxvii. Psalme

Beati omnes.

God blesseth with his benefites,  
the man and eke the wyfe,  
That in his wayes do rightly walke  
and feare him all their life.

**B**lessed art thou that fearest god -  
And walkest in his way,  
For of thy labour thou shalt eate,  
happy art thou I say.

Lyke fruitfull vines on the house  
so doth thy wyfe spring out, (sides  
Thy childzen stand like Olive bud=  
thy table round about. (des

Thus art thou blessed that fearest  
and he shal let thee see (God  
The promise of Ierusalem,  
and his felicitie.

Thou shalt thy childzens childzen  
to thy great ioyes encrease, (see  
Full quietly in Israel,  
to passe their tyme in peace.

Finis.